A

Proteſtant Catechiſm;

Shewing the

PRINCIPAL ERRORS

OF THE

Church of *Rome*.

The Spirit ſpeaketh expreſsly, that in the latter Times ſome ſhall depart from the Faith, giving Heed to ſeducing Spirits and Doctrines of Devils, forbidding to marry, and commanding to abſtain from Meats, which God hath created to be received with Thankſgiving of them which believe, and know the Truth. 1 Tim. iv. 1.

Beloved, believe not every Spirit, but try the Spirits whether they are of God. 1 John iv. 1, 3.

Come out from among them, and be ye ſeparate, and touch not the unclean Thing, and I will receive you, and will be a Father unto you, and ye ſhall be my Sons and my Daughters, ſaith the Lord God Almighty. 2 Cor. vi. 17.

Publiſhed by Order of the Incorporated Society in *Dublin*, for promoting *Engliſh* Proteſtant Schools in *Ireland*.

The Fourth Edition.

DUBLIN:
Printed by A. Reilly,
For M. Owen Bookſeller in *Skinner-Row*,
M,DCC,XLIX.

A

Protestant Catechism;

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BRITISH MUSEUM

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A PROTESTANT Catechism;

SHEWING

The Principal ERRORS of the Church of ROME.

Q. WHAT Religion do you profess?

A. I profess myself a *Protestant*.

Q. What do you mean by a *Protestant*?

A. One that admits no Doctrines as Rules of Faith, but such as are contained in the Holy Scriptures; and who is called a *Protestant* from his protesting against the Errors of the Church of *Rome*.

Q. What do you understand by a *Papist* or *Roman Catholick*?

A. One who professeth Subjection to the *Pope* as Head of Christ's *Universal* Church on Earth, and to all the Precepts and Constitutions of the Church of *Rome*; and to believe all the Doctrines and Pre-

cepts taught by that Church, many of which Precepts and Doctrines we *Proteſtants* judge to be ſinful and erroneous, as being contrary to the Word of God, or at leaſt without any Foundation there.

Q. Will you name ſome of theſe to me?

A. They may be reduced to three general Heads. *Firſt*, Thoſe Precepts and Conſtitutions of the Church of *Rome* that are ſinful in their own Natures, as being directly contrary to the Commands of God. *Secondly*, Thoſe Doctrines of the Church of *Rome* that either plainly encourage Men in ſinful Practices, or inſenſibly betray them into Sin. *Thirdly*, Thoſe Articles of Belief taught by the Church of *Rome*, which being contrary to the Holy Scriptures, are dangerous Errors.

I. *Q.* Which are thoſe Precepts and Conſtitutions of the Church of *Rome* that are directly contrary to God's Commands?

A. They are the five following more eſpecially,

1ſt. The denying to the common People the free Uſe of the Holy Scriptures.

2dly. The denying the Cup to the People in the Holy Sacrament.

3dly. The ordaining Publick Prayers to be offered up in a Language not underſtood by the common People,

4thly.

4thly. The ordaining Prayers to be made to Saints and Angels.

5thly. The ordaining Images to be set up in their Churches for the People to bow down before them.

Q. How do you prove, that the denying the *free* Use of the Holy Scriptures to the People, is directly contrary to the Word of God?

A. Because every Man is expressly commanded to read them. *Search the Scriptures, for in them ye think ye have eternal Life.* John v. 39. The Apostle charges *all the Brethren to read his Epistle.* 1. Thess. v. 27. and God, by *Moses*, commanded all so to *read* and *understand* the Holy Scriptures, as so to be able to *instruct* their Children out of them: *Therefore shall ye lay up these my Words in your Hearts and in your Souls—and ye shall teach them your Children*, &c. Deut. xi. 18. And the *Bereans* are *commended* for *searching* the *Scriptures daily*, Acts xvii. 11. which Commendation proves it to be a Duty to read the Scriptures, and amounts to a Command.

Q. How do you prove the denying to the People the Cup in the Holy Sacrament, to be directly contrary to the Word of God?

A. It is directly contrary to Chriſt's Inſtitution, *Drink ye all of this.* Matt. xxvi. 27. and the Apoſtle *Paul commandeth every one who eateth of the Bread, to drink likewiſe of the Cup.* 1. Cor. xi. 27.

Q. How do you prove, that the ordaining publick Prayers to be offered up in a Language not underſtood by the People, is contrary to the expreſs commands of God.

A. The Apoſtle St. *Paul* forbids this Practice in the ſtrongeſt Terms, thro' the whole fourteenth Chapter of his firſt Epiſtle to the *Corinthians. If I pray in an unknown Tongue, my Spirit prayeth, but my Underſtanding is unfruitful.* (as to others) *How ſhall he that is unlearned ſay* Amen, *at he underſtand not what thou ſayeſt.* And again, *If there come in thoſe that are unlearned, and Unbelievers, will they not ſay ye are mad?*

Q. How do you prove that the worſhipping and praying to Saints and Angels, ordained by the Church of *Rome* is contrary to the expreſs commands of God?

A. Becauſe ſuch Practice is expreſly forbidden, Coloſſ. ii. 18. *Let no Man beguile you of your Reward in a voluntary Humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, not holding the Head* (Chriſt Jeſus) and we read

read that Angels have refuſed this Worſhip. *See thou do it not* (ſaith the Angel to St. *John*) *for I am thy Fellow Servant; worſhip God.* Rev. xix. 10.

Q. How do you prove the ordaining of Images to be ſet up in Churches that the People may bow down before them, is contrary to the expreſs Commands of God?

A. That Practice is as expreſly forbidden, as in Words it can be, by the ſecond Commandment. Exodus xx. 4. *Thou ſhalt not make to thy ſelf any graven Image, thou ſhalt not bow down to them nor worſhip them*, and Deut. xvi. 22. *Neither ſhalt thou ſet thee up any Image, which the Lord thy God doth hate.*

Q. Are not the *Papiſts* ſenſible that this their Practice is contrary to theſe and ſuch like Commandments?

A. They ſeem to be ſo, for in ſeveral of their Catechiſms the ſecond Commandment is left out, becauſe it ſo manifeſtly condemns their Practice, and to make up the Number they ſplit the Tenth into Two.

Q. But don't they declare that they do not direct their Worſhip to the

Image, but pray to Christ and the Saints through these Images?

A. They do so, but this cannot excuse them from the Sin of *Idolatry*; for you see the Commandment says, *Thou shalt not make any graven Image, Thou shalt not bow down before it. Thou shalt not set it up.* And yet all *Papists* do this in their Churches and Chapels without any Scruple.

Q. But what do you think of worshipping the *Blessed Virgin*, to whom the *Papists* address many more Prayers than to *Jesus Christ*?

A. It is downright *Idolatry*, because the *Blessed Virgin*, though she be glorified in Heaven, is still a meer Creature; and there is neither Command nor Example for such Worship in the Word of God, which is our only Safe Guide.

Q. Did our Saviour encourage the worshipping of his *Mother*?

A. No, but the contrary; for when she made an Address to him, he replies, *Woman what have I to do with thee?* John ii. 4. And when he was told that his Mother and his Brethren were standing without seeking

ſeeking him, he anſwered, *Who is my Mother, or my Brethren?* without vouchſafing to take Notice of them.

Q. Why did our Saviour treat his Mother with ſo little Reſpect upon that Occaſion?

A. Probably to diſcourage that *Idolatry*, which he foreſaw the Church of *Rome* would fall into by worſhiping her: For if he had intended that Chriſtians ſhould worſhip her, he would have treated her with more Regard in the Eyes of the People.

II. *Q.* Beſides the forementioned Precepts and Conſtitutions of the Church of *Rome* which you have proved to be ſinful, you ſaid that there are ſome *Doctrines* of that Church that either plainly *encourage* Men in ſinful Practices, or *inſenſibly betray* them into Sin; What are the principal of this Kind?

A. I ſhall mention ſeven among many others. The firſt is, That Chriſtians may do Works of *Supererogation*; that is, that ſome men may have more Virtue than is neceſſary to their Salvation, and conſequently that they have ſome Merit to ſpare for the Benefit of others who want it.

Q. How do you prove this to be falſe Doctrine?

A. From the Fifth Chapter of St. *Matthew*, Ver. 48. *Our Saviour* commands us *to be perfect as our Father in Heaven is perfect.* And in the 17th Chap. of St. *Luke* Ver. 10. He bids Men *after they have done all Things that are commanded them, to say, we are unprofitable Servants: We have done that which was our Duty to do.*

Q. How do you prove that one Man cannot ſhare in another Man's Merits?

A. From theſe Words of God, *Ezekiel* xviii. 20. *The Soul that ſinneth it ſhall die. The Righteouſneſs of the righteous ſhall be upon him, and the Wickedneſs of the wicked ſhall be upon him.* And Galatians vi. 4, 5. *Let every Man prove his own Work, and then ſhall he have Rejoicing in himſelf alone, and not in another, for every Man ſhall bear his own Burthen.*

Q. What are the ill Conſequences of this Doctrine?

A. This Perſuaſion that a Man has more Merit than is neceſſary, will deſtroy Humility, and nouriſh Pride, and a Reliance on other Men's Merit to ſupply a Want of it in himſelf; it will naturally make him more remiſs in his Duty, and more apt to indulge himſelf in Sin.

Q. What other Doctrines of *Popery* encourage Men in ſinful Practices?

A. The

A. The Doctrine of *Indulgencies*, or Pardon for Sins, which the *Pope* grants for Money; but this gives such a Loose to Vice, and is so manifestly contrary to the Word of God, that the *Papists* begin to be asham'd of it, at least in Protestant Countries.

Q. What is the third Doctrine that *encourages* Men to Sin?

A. That Faith is not to be kept with *Hereticks*; and that the *Pope* can absolve Subjects from their Oaths to Protestant Princes. This Doctrine hath encouraged Subjects to rebel against their lawful Sovereigns, contrary to that express Command of St. *Paul*, *Let every Soul be subject to the higher Powers, the Powers that be, are ordained of God.* Rom. xiii. 1.

Q. What is the fourth Doctrine of the same Kind?

A. That *Hereticks* are to be persecuted and destroyed.

Q. Whom do the *Papists* call *Hereticks*?

A. All Christians who do not believe their false Doctrines, and join in their idolatrous Worship; but especially *Protestants*.

Q. How have they treated *Protestants*?

A. Where they have had *Power*, they have endeavoured to root them out by *Fire* and *Sword* and all Kinds of Cruelty.

Q. How

Q. How doth this appear?

A. From many Inſtances which are notorious to all the World; particularly from The Murder of many thouſand Proteſtants in the famous *Maſſacre* at *Paris*.

From the *burning alive* of ſeveral learned and godly *Biſhops*, and others, in *England*, in the Reign of Queen *Mary*.

And more eſpecially from the bloody Murder of about *an hundred thouſand Proteſtants of all Ages and Sexes* here in *Ireland*, on the 23d Day of *October*, in the Year 1641, the Memory whereof is ſolemnized in our Churches on that Day in every Year, by Virtue of an *Act of Parliament* made for that Purpoſe.

Q. The Papiſts thought it *meritorious* to commit theſe Cruelties upon Proteſtants; how then do you prove it unlawful?

A. Becauſe it is contrary to all *Goodneſs* and *Mercy*, which makes Men reſemble God, and alſo to the *Chriſtian Religon*.

Q. How do you prove this laſt?

A. From the 6th of St. *Luke*, ver. 36. *Be ye therefore merciful, as your Father alſo is merciful.* Epheſ. iv. 32. *Be kind to one another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.* John xiii. 35. *By this ſhall all Men know that ye are my Diſciples, if*

ye have Love one to another, Luke ix. 56. *For the Son of Man is not come to deſtroy Mens Lives, but to ſave them.* The *Papiſts* therefore in *juſtifying* their *Cruelties* againſt innocent *Proteſtants*, ſhew that they are unworthy *Diſciples* of *Chriſt*, and that *Popery* is a very bad Religion.

Q. What is the fifth Doctrine of the Church of *Rome*, that either plainly *leads*, or *inſenſibly betrays* the Ignorant and Unwary into ſinful Practices?

A. That every Man muſt, without further Examination, ſubmit his *Faith to the Deciſions of their Church.*

Q. How do you prove that every *Chriſtian* is obliged to *examine and judge for himſelf*, and not *blindly* ſubmit his *Faith* to the *Deciſion* of another?

A. It appears from hence, St. *John* enjoins all chriſtians *not to believe every Spirit, but to try the Spirits whether they be of God*, 1 John iv. 1. *prove all things*, (ſaith St. *Paul*,) *Hold faſt that which is good*, 1 Theſſ. v. 21. *Though we, or an Angel from Heaven, preach any other Goſpel unto you than that which we have preached unto you, let him be accurſed*, Gal. i. 8.

Q. How doth it appear that this *Doctrine*, That *Chriſtians muſt ſubmit their Faith to the Deciſions of their Church*, betrays *Men into Sin*?

A. It

A. It has been before ſhewn in ſeveral Inſtances, that *They* have commanded many Things both to be believed and practiſed, that are contrary to the Word of God, which proves the Point in Hand.

Q. Which is the ſixth Doctrine of this Kind taught and maintained by the Church of *Rome*?

A. That there are *other Mediators* between God and Man beſides *Jeſus Chriſt*, ſuch as *Saints and Angels, and eſpecially the* Virgin Mary.

Q. How do you prove that this Doctrine is falſe?

A. The Word of God expreſsly declares *Chriſt Jeſus* to be our *only Mediator*, 1 Tim. ii. 5. *There is one Mediator betwixt God and Man, the Man Chriſt Jeſus*, and the Reaſon follows, *who gave himſelf a Ranſom for all*. And this is more than can be ſaid of any Saint or Angel, who cannot be our *Mediators* becauſe they did not *ranſom* us.

Q. How do you prove that *this Doctrine betrays Men into Sin*?

A. 1*ſt*, Becauſe it is the Occaſion of their diſhonouring Chriſt the *only Mediator*.

2*dly*, Becauſe it leads them into *direct Idolatry*, by giving to Creatures that Worſhip which is due to *God only*.

Q. What

Q. What is the ſeventh Doctrine of Popery that betrays Men into ſinful Practices?

A. The Doctrine of *Tranſubſtantiation.*

Q. What do they mean by that hard Word?

A. They mean a Thing ſtill much harder, and which they themſelves do not underſtand, namely, That in the *Sacrament of the Lord's Supper, the Bread and Wine, immediately after Conſecration, are turned into the very Body and Blood of Chriſt.*

Q. Do they affirm that upon the Prieſt's pronouncing thoſe four Words, *This is my Body*, the Bread and Wine are turned into the *real Fleſh, and Blood, Skin and Bones of Chriſt?*

A. That is their Meaning.

Q. What ſay you to this Opinion?

A. That it is a very *abſurd* and *pernicious Error*, which overturns all *Knowledge* and *Religion*, inaſmuch as it deſtroys the *Evidence* of our *Senſes*, of our *Reaſon*, and of the *holy Scripture*, on which all *Knowledge* and *Religion* muſt be grounded.

Q. How doth it *contradict* the *Evidence* of our *Senſes?*

A. Becauſe our *Sight*, our *Taſte*, and our *Smell*, all tell us, that the *Bread and Wine* remain after *Conſecration*, what they were before.

Q. And

Q. And what will be the Conſequence if our *Senſes* may conſtantly *deceive* us in the plaineſt Caſes?

A. Very bad; for our Saviour proved *his Doctrine* by the *Miracles* which he wrought before Mens Eyes: If, therefore, Mens *Senſes* may deceive them in the plaineſt Caſes, there is an End of all *Miracles* at once, and this *great Proof* of the *Truth* of *Chriſtianity* is quite taken away.

Q. How doth it *contradict* our *Reaſon*?

A. Our *Reaſon* informs us, that it is *impoſſible*, that the *ſame Body* ſhould be in *different Places* at the *ſame Time*.

Q. And what ſay the *Scriptures* concerning it?

A. That the *Body* of *Chriſt* is in Heaven, where it is to *remain until the Times of the Reſtitution of all Things*, Acts iii. 21. *Chriſt* himſelf, even after *Conſecration*, calls the *Wine* which he gives to his Diſciples *the Fruit of the Vine*, Matt. xxvi. 29. and St. *Paul* calls what each Communicant receives, *Bread* and *Wine*: *Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup*, 1 Cor. xi. 28.

Q. How then are we to underſtand thoſe *Words* of our *Saviour*, *viz.* Matt. xxvi. 26. *This is my Body*?

A. At

A. As every *Proteſtant* and *Papiſt* underſtands theſe Words, *This Rock was Chriſt*, 1 Cor. x. 4. That as the *Rock* in the Wilderneſs *repreſented Chriſt*, ſo *This Bread is my Body*, ſignifies, *This Bread repreſents my Body*, and is a *Memorial* of it to you; for which Reaſon our *Saviour* adds, *This do in Remembrance of me.*

Q. You ſaid, that this *Doctrine* of *Tranſubſtantiation betrays* Men into *Sin*; how doth this appear?

A. It *betrays* them into *Idolatry*, the *Sin* above all others the moſt *condemn'd* by God in the *Holy Scriptures.*

Q. How doth it *betray* them into *Idolatry?*

A. The *Papiſts* being taught that the *Bread* and *Wine*, after *Conſecration*, are really *changed* into the *Body* and *Blood* of *Chriſt*, they think it proper to pay *Divine Worſhip* to it: But, as we have proved them to continue the ſame *after Conſecration*, that they were *before*, they *Worſhip* a *Creature*, which is the groſſeſt *Idolatry.*

III. *Q.* But you ſaid, that there are alſo many *Doctrines* maintained by the Church of *Rome*, which are *contrary* to the *Word of God*, and therefore *pernicious Errors*, reckon up ſome of them?

A. The *principal* are theſe *ſeven*, viz.

First,

First, *That the Scripture doth not contain all Things necessary to Salvation.*

Secondly, *That it is obscure in some Points essential to Faith.*

Thirdly, *That the Pope is St.* Peter's *Successor, and the Supreme Head of the Christian Church.*

Fourthly, *That God hath established in his Church one Supreme Judge, who is infallible in Matters of Faith.*

Fifthly, *That in the Mass,* Jesus Christ *is offered up by the Priest a Sacrifice for the sins of the Living and Dead.*

Sixthly, *That the Souls of the Faithful, after this Life, go to a Place by them called* Purgatory, *in order to be cleansed from all their Sins before they enter into Heaven.*

Seventhly, *and* Lastly, *That the Church of* Rome *is the* only *true Church, from which if a Man separate he cannot be saved.*

Q. How do you prove that it is contrary to the *Word of God,* to maintain, *That the Holy scriptures do not contain all Things necessary to salvation?*

A. It appears from those Words of the Apostle, 2 Tim. iii. 16. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness,* that

that the Man of God may be perfect, thoroughly furnished unto all good Works.

Q. How do you prove that the *Scripture is not obscure in essential Articles of Faith?*

A. The Psalmist saith, *That the Word of God is a Lamp unto his Feet and a Light unto his Path,* Psalm cxix. 105. and St. *Paul* affirms, *That if our Gospel be hid, it is hid to those that are lost, in whom the God of this World hath blinded their Minds,* 2 Cor. iv. 3.

Q. How do you prove it to be an *Error* to affirm, That the *Pope*, as St. *Peter's Successor, is supreme Head of the Christian Church?*

A. Though the *Pope* were, in Truth, St. *Peter's Successor,* which the Papists have never been able to prove, yet he ought not to take more Authority upon him than that *Apostle* had; but St. *Peter* had not more Authority over the *Churches* than the *other Apostles.*

Q. How do you prove this?

A. It appears from several Passages of sacred Scripture: St. *Paul* saith of *himself,* that *he was nothing behind the very chiefest Apostles,* 2 Cor. xii. 11. and, upon Occasion, *he withstood* St. Peter *to the Face, because he was to be blamed,* Gal. ii. 11. The *Apostles* who were at *Jerusalem appointed*

Peter *to go to* Samaria, which they could not have done if he had been their *ſuperior*, Acts viii. 14. and at his *return* from *Cæſarea*, the *Church* of *Jeruſalem call him to an account* for his *Conduct*, Acts xi. 2.

Q. How do you prove it to be an *Error* to affirm, That *God* hath eſtabliſhed in his Church an *infallible Judge* in Matters of *Faith*? Explain a little more fully the *Doctrine* of the *Church* of *Rome* on this *Article*, and what they underſtand by that *unerring Judge*?

A. Though this be with them a *moſt important Article*, yet are they not agreed among themſelves about it; ſome by this *infallible Judge* underſtand the *Pope*, ſome the *General Councils* approved by the *Pope*, and others the *General Councils*, whether approved by the *Pope* or not.

Q. What have you to object to this *Doctrine*?

A. Many *Undoubted Facts overthrow it*; ſuch as the *Capital Errors* into which ſeveral *Popes* and *Councils* have fallen; the *Inconſiſtencies* of their *Conduct*, and *Contradiction* of their *Decrees*; one *Pope condemning* what his *Predeceſſor* had *approved*; one *Council rejecting* the *Decrees* of another *Council*.

Q. Have you any other *reaſon* againſt it?

A. If

A. If God had appointed an *Infallible Judge* for all *Chriſtians* to reſort unto, the *Holy Scriptures* would certainly have told us where to find Him; but the *Holy Scriptures* are ſo far from *declaring* ſuch a *Judge*, that on the *contrary* they *require every Chriſtian to examine and judge for himſelf*, as we have already proved.

Q. You ſay the *Doctrine* of the *Maſs* is *contrary* to *Scripture*, inaſmuch as the *Papiſts affirm* that a *Sacrifice* is therein *conſtantly offered* for the *Sins* both of the *Living* and *the Dead*. What have you to urge againſt it?

A. Several *Paſſages* of *Holy Writ*, Heb. ix. 25. *Chriſt doth not offer himſelf often, for then muſt he often have ſuffered to put away ſin by the ſacrifice of himſelf.* And again, *without ſhedding of blood there is no remiſſion of ſins.* Heb. ix. 22.

Q. What do you *infer* from theſe *Paſſages?*

A. That ſince there is no *ſhedding* of *Blood* in the *Maſs*, and our *Saviour Chriſt* doth not *ſuffer anew*, there is not therefore any *Sacrifice* or *Remiſſion of Sins* in the *Maſs*.

Q. You have ſaid that it is an *Error* to *affirm, That the Souls of the Faithful after this Life, go to a place by the Papiſts*

called

called Purgatory, in order to be cleanſed from all their ſins, before they enter into Heaven; by what *arguments* do you refute this *Opinion*?

A. We read in *Scripture*, that *the blood of Jeſus Chriſt cleanſeth us from all Sin*; 1 John i. 7. *We do not* therefore ſtand in need of any other *Purgatory*, ſo that the *Notion* of *Purgatory* is *manifeſtly injurious* to the *ſatisfaction* of *Chriſt*, as it implies it to be *inſufficient*.

Q. The *Church* of *Rome* calls itſelf *the only true Church*, from which if a man *ſeparate*, he cannot be *ſaved*; how doth the *falſhood* of this *Doctrine* appear?

A. It appears from the chief *Marks* of a *true Church*, which are, to teach Doctrines that are agreeable to the Word of God, and *reject* all thoſe that are *contrary* to it. Now we have before ſhewn in many Inſtances, that the *Doctrines* of the *Church* of *Rome* are inconſiſtent with, and contrary to the *Holy Scripture*, it therefore cannot be the *true Church*, but muſt be a very corrupt one.

Q. What have you to conclude from this Account you have given of the Church of *Rome*?

A. I have two Concluſions to draw from it.

The

The 1ſt is, That they are very unhappy who have been educated in that Church; for a Religion ſo corrupted muſt endanger their Salvation.

2dly, That the Proteſtant Religion is the moſt antient, becauſe the Chriſtian Religion came pure out of the Hands of Chriſt and his Apoſtles, and all that the Proteſtants have done, is to reſtore it to its firſt Purity, by purging and refining it from that *Droſs* which the *Church of Rome* had mixed with it.

Q. What think you then of thoſe who ſeparate from the *Church* of *Rome*, may they do it *lawfully*?

A. They not only *may*, but are *indiſpenſably oblig'd to do ſo*; leſt by joining in their *Idolatrous Worſhip, and ſinful practices, they bring on them the Judgments of God*; they ſhould *apply* to themſelves that *commandment* of the *Lord, come out from among them, and be ye ſeparate, and touch not the unclean Thing, and I will receive you, and ye ſhall be my Sons and my Daughters, ſaith the Lord Almighty*, 2 Cor. vi. 17.

Q. If ſo, what is your *Deſign*?

A. My *Deſign*, with the *Help* of *God*, is, to *live* and *die* in the *Proteſtant Faith*, as it is *contained* in the wholeſome *Word* of God,

God, and for no *worldly consideration* whatever to *submit* to the *Sinful Doctrines* and *Practices* of the *Church* of *Rome*; and I beseech my *God* to give *me* his *Grace*, that I may make a *publick* and *constant Profession* of the *True Religion*, and add to it the Practice of a *Godly*, *Righteous*, and *Sober Life*.

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F I N I S.